[203 cont.]

I 843 [776] Besides pontianak, there are a number of other spirits whose snares are to be feared by pregnant women. A happy termination of pregnancy depends also on observing a number of other customs, because it is only natural that various things are regarded as harmful for pregnant women. A number of things prohibited for women in this condition are called pĕmali, that is, unpermitted. This applies principally to the use of certain foods and drinks and performing certain activities, for fear that otherwise the expected new citizen would suffer harmful consequences. For instance, the woman may not sit in the doorway, cut wood, tie rope, etc., so that the child will not have a difficult birth, a harelip, or the like (4). The peculiar custom of the man, too,

4. Med. v. w. h. Ned. Zend. Gen. Vol. XX, pp. 274-275. Ind. Gids, 1882, Vol. II, p. 582. Tijdschrift v. N.I., 1843, II, pp. 527-528, etc.

I N A B 843 262 giving up certain things is not as general. Among the Dajak, for example, there is the institution that both the expectant mother and the expectant father must stay away from certain things for a full month before the birth of a child. Neither parent may light a fire or approach it, or the child would be born with spots. They may eat no fruit, or the child would suffer from a stomach ailment. They may not drill holes, or the child would be born blind. [204] They may not dive under water or hold other people under water, or the child would suffocate in his mother's body. Similar restrictions are found among the Ambonese, the Niassans, on the Philippines, etc.

I 843 844 Not only before the confinement (1), but also during it,

1. Chapter 1, geophagy.

a number of matters must be attended to in order to ensure a good outcome (2). It would take us too far afield to examine

197 kampongs. This is particularly true of the
195 Mohammedan kampongs, (which in general seem to keep the old ways better than the Christians). I will get the names of the kampongs where this speech is still used. Gaspersz did say that in Tulehu, it is used. There are a lot of people
[191] here who use Dutch most of the time, and a few have mastered English (for example, Rehatta).

463 It is a mystery to me how these folks live.
291 They say they are "employees," (evidently
241 largely government employees, in the schools,
262 etc.), fishermen, gardeners, makers of local sopi (distilled palm wine), cocoanut growers, and raisers of a few animals (there are no buffaloes here, but there are a few cattle, some pigs, and many fowls). There is practically no rice. The main food crop seems to be sago, which comes mostly from Ceram. In the towns people eat rice which is imported as the staple. There are some sago groves here too, and I have seen plenty along the roads. I've seen sago cakes too. And there is a fair amount of cloves. Formerly there was a fair amount of nutmeg (mace) [an aromatic spice consisting of the dried outer covering of the nutmeg], but this has nearly disappeared now. One Dutch informant told me that most of the port work is done by the Butonese. Evidently, the Amboneso dislike handwork.
464 They seem to have to go to school for a long
647 time because there are few jobs. Then a lot of
177 them seek army or other types of parasitic jobs
167 with the Dutch as there are few other opportunities here. Many of them simply have to get
[797] out. They also go in for mission work. Rehatta, who has been in the civil service in Ceram and New Guinea for a long time, says that the Ambonese officials and missionaries and teachers have singlehandedly "civilized" (and he says that there were very few Dutch involved although they

585 tinued to play. The bride and groom went around
576 greeting all the members of the family. The bride kissed every woman, the groom shook hands. Most of the people at the party seemed to be women. Then we got into the procession with the band, at the head of the parade now, just behind the pair, going to the bride's house.

I forgot to say that as we approached the groom's house, the Radja, Gaspersz, Rehatta and I moved up to the head. This was made possible by the band which let us go ahead.

585 Here, at the bride's house, we were served
574 more beer and sat around greeting various people.
537 The bride's mother is as handsome and courtly as
262 she. Her father is dead. I got the impression that the bride was a stronger character than the groom. Perhaps the women are the real powers
[342] here. Her house is made of gaba-gaba while his was of plaster. They are very Christian, which was especially noticeable in his house which had Christian pictures hanging on the wall (also ones of Juliana and Bernhard). When we were all sitting at the table we were served different kinds of cake. I sat next to the radja who sat next to the bride. There was a long speech by a church official with quite a display of eloquence. This seems to be the common thing here. He talked a lot about me and this continued all through his speech. It appeared that this professor from America was almost more important than the pair. In this long speech there was frequent mention that we had to eat up everything on the table. Then he gave a long prayer calling on Tuhan Allah di dalam Sorga.[1] Then we continued to eat all kinds of cakes, chocolates, and bananas. We also had kanari nuts which are like
585 flavorless almonds.
574 Then there was another speech, this time by
537 Gaspersz. In my name, he thanked them for inviting
782

[1] [i.e., Father (Allah) in Heaven --Analyst]

668 the Arumpone and that they are asking that he be replaced by the deposed Arumpone. He tells me that there is much friction and says that the Arumpone dares not sleep in Makassar. This may be the reason for what the Dutch call his laziness.

103 In addition to Ceram there is a little island in the bay here called Pombo, Portuguese for "dove."

192 I noted the use of the word "Hindu" to mean pagan.

262 251 Sago is the big food here, but Gaspersz said that they must have rice at least on Sunday. It seems that sago saved the lives of many here during the Japanese time. Cakes made of sago will keep for years when put in tins.

764 778 They talked about the Chinese plates being so valuable here. They are needed for adat ceremonies, for example at funerals. Many of these plates, however, were lost during the Japanese time, and the Dutch bought many of these at a high price.

567 The Radja said that plenty of people here are known to be the descendants of slaves although slavery as such was abolished long ago. Such people are called buda' here.

621 614 There are twelve soa in this kampong but only four kepala soa, because the Radja says they are unwieldy.

In talking about exogamy Gaspersz referred to the fam, and this is evidently a single-name lineage.

162 771 Of the present eighty-three thousand people on Ambon Island, about half are Mohammedans.

583 I tried to stir up something about a mother's brother's daughter marriage, and got a little spark. They said nowadays they like to marry a cousin as close as possible. I'll follow this

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167 they appear to be a bit strange, they become kam-
154 pong men again and start to cut sago, etc.

There are no difficulties in reintegration and little criticism. They usually say that there is much more excitement in the outside world than in Tulehu. They tell folks here about tall buildings, etc.

702 The Radja says that there is some reluctance
●262 on the part of the Mohammedans to become soldiers
576 because of their fear that they might have to eat
784 pork. I remember how the Mayor asked one of the guests whether his chauffeur was Mohammedan, and since he was, he told the boy not to offer him any sati, which was made of ham. Evidently it hurts a Mohammedan even to be offered pork.

565 I told the hotel man about the turunan budak,
567 and he said that it would be wise for me not to
551 say much about this as a number of prominent
521 people here could be so classified. There is considerable general knowledge here as to slave descent and there must be quite a bit of gossip. He said that the people talk about the Mayor but avoid the subject in his presence. They must know about the Dutch name and its significance in terms of slave descent. The hotel man said, the Mayor's wife is part Arab. She is very good at business. I think he may be right, as she has such regular features despite her dark skin. And now I am able to see the point of her stressing to me how glad she is that both she and her husband are "one hundred per cent pure Ambonese."

A

124 Amahusu: I went to the kampong again the
624 following afternoon, as usual. There was my assistant along with hordes of children. There was also one pretty keen young lad and an old fellow who turned out to be the head kewang of Amahusu. There are four kewang in the negri.

T

423 and gave an example: the Radja's dati, Dati
621 Orohella, which has only about one hundred mem-
556 bers, and Dati Lestulehu with perhaps three hundred. If each dati has land with about five hundred trees on each, the former has five trees per capita and the latter only less than two. He agreed and gave another example of a dati on the town limits which has only about twenty sago trees altogether. He pities these people. They must try to get a living in other ways. Nothing seems to be possible in regard to alleviating this system because the limits are set.

423 I asked about the land which has been lost
425 because a dati or two have died out. He said that this seldom happened and is unclear as to the result, but I gather that it reverts to the negri. Perhaps they can reapportion the land in some way or other.

262 I got to see some sago. It is sold only in
252 the market place or privately in houses, never
[443] in the stores. It is packed in leaves of sago, looking like about twenty pounds (he said 10
[435] kilograms). Such a unit sells for fl. 5.00. This same kind, uncooked, is also sold in slices from a cake which looks like a circular cheese. I saw a woman cutting a wedge with a knife. The consistency is like cheese too. It is also sold in cakes which are hard and look like Mexican tortillas, folded. It is eaten with fish, vegetables, etc. The cheeselike stuff is cooked and comes out like meal.

197 Then we got onto the subject of the local
184 language which is a Ceramese language, as Ambon-
621 ese is a Ceramese culture. It is spoken in Hitu only. It is not spoken in Leitimor. It is spoken mostly in Mohammedan kampongs (and in two Christian kampongs on Hitu). To me this is another example of Mohammedan backwardness. It is

T

608 and he said that this was very bad business. I
582 asked him why there was this marriage taboo and
835 he had an excellent reply. It is because people in the pela relationship to each other once drank each other's blood and thus the blood is mixed and if they married it would be a case of incest!

608 There are lesser degrees of pela, but they
439 mean very little. Thus the so-called sirih pela
437 /betel pela/ would be, for example, involved in regular trading relations of a Ceram kampong with a kampong someplace on Ambon.

[431] The gift exchange business certainly comes out in this matter of the Radja of Paperu and the Radja of Tulehu.

Another pela setup here is that between Tengah-Tengah and a Ceram kampong named Hatusua.

614 I asked some questions about totemism and the
753 Radja said that every soa has a legend about its
262 descent from animals, fish, trees, etc. And they
825 dare not eat the mentioned natural form. His
824 soa, Wakang, is descended from a kind of fish and
784 a Wakang never eats that type of fish. If he does so he will become sick. Another soa has a taboo on a kind of tree for a similar reason. If one of them eats some of that tree or part of it, his arm will swell. This is beyond a doubt totemism, not mere traces.

582 There are definite marriage class preferences.
614 A Wakang man should marry a Lating woman, and
565 everyone is happy if they do so. If not, there is less happiness. So when a boy looks for a girl he is more than happy if he finds that he likes one from his "woman soa." The Radja also said that his woman soa Lating stands firmly behind him. If he is in real trouble all of the women of Lating would come dressed as men, to defend him. This is the most amazing stuff. I

A Amahusu: This afternoon I started to compare
801 notes with those taken in Tulehu. The uli busi-
178 ness got nowhere as the assistant had never
184 heard of it. This is another illustration of
[416] the loss, even in the memory of the people here,
of the old things as opposed to what is known
in Tulehu. He did say that the Nusanive-Latuha-
lat-Silale-Amahusu-Seri grouping had a name
(which he said was in the "agama" which in this
case may mean something Christian). He called
it ampat sarangkai (sarang in Malay means nest).
I asked him why ampat [four] and he said that
since Silale was so small it was reckoned within
Latuhalat. He had never heard of the five and
nine alignment, in fining, in placing of the
[501] stone, or in the outrigger attachments. He said
that both sorts of outrigger attachments are
used here.^

608 He said it is true that one can ask for any-
431 thing of a pela brother and get it although it
should be a reasonable request.

He also knew about the blood drinking.

614 Then I asked him about totemism and got a
773 real rise. We had just finished going over the
●262 fam here (see below) and he said that as far as
825 he knew the only fam with a still practiced epony-
784 mous taboo is Tomasila, which is believed to be
descended from a gurita fish. Until the present
time members of this fam do not dare eat gurita.
[591] As we talked Musila's mother who was standing by
listening (note the patrilocal residence) sudden-
ly called out to an old woman who was passing by,
"Hey, you can't eat gurita, can you?" Then,
laughing, she said, "That woman is a Tomasila."
There may be other taboos, and he knows there
are stories about descent from trees, animals,
and fish; but all he knows about is the Tomasila
one, and his mother too knows only of that one
example.

^[i.e., the Ulilima & Ulisiwa used different methods of attaching outriggers; one tied the strings in a U-shape & the other in an O-shape --Analyst]

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In circumcision a
304 bamboo knife is used. The girls do not sunat.
413 There is no tooth filing and no tattooing.
562 A

Amahusu: The older man there who is from the
614 Silooy fam said that Da Costa is really a sub-
582 division of Silooy and this explains the Radja's
784 name. I asked what divisions were the oldest.
262 He said, according to legend, Waas was the old-
est. I said he must be wrong. He said he thought that there used to be preferred marriages in certain fam but he had no evidence to offer. He also said that in addition to the taboo on the gurita fish, the Tomasila have a rule that if one eats another kind of small fish they
[412] must use a bamboo knife to clean it.

Only those who are educated have a chance at
464 getting office jobs in Ambon. Plenty do. At
555 the present time, however, all offices are filled
562 (and how!). Incidentally the Tulehu man said that he thought if the Dutch left it would make lots of good jobs for the Indonesians (!). Girls often work in the hospital. Some uneducated men make plenty of money as carpenters and artisans.

797 There is no mission here but the church has
793 a preacher and six assistants. Each gets at
874 least fl. 200.00 per month. Thus it appears to
465 be rich, and the government also gives some aid evidently. Every day something is going on in the church. There used to be a school for preachers in Ambon. It is now located in Saparua.

212 There were quite a few illiterates here even thirty years ago.

197 Everyone here speaks the local language, a form of Indonesian, but none of them speak the old local language, the bahasa tanah. Even a hundred years ago it was gone completely. The older man said that his grandfather could not speak it. The original bahasa tanah here was in the Laha group. This means that everyone

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178 mail by automobile (it was brought from Saparua
205 by boat before), and until it broke down just
377 before the last war the Radja had an electricity
489 plant run on gasoline. It is still in a shed in his yard. He sold current at so much per watt. Thus if you used a 60 watt bulb, the price would be fl. 6.00 per month. Not more than one hundred houses had electricity, and there could not have been much expansion because
[342] the plant was small. There are still no tin
[206] roofs at all. There is still no telegraph. In all, there is little change.

286 Before the war evidently there was no weaving
177 and no memory of weaving, but the Japanese brought in a few small looms and some of the women still use these for making tablecloths from pineapple fiber thread. He said they do not have a comb in the loom, but he probably doesn't know much about this. Anyway, weaving is no art here. The only kind of spinning done is that of pineapple fiber into thread and this is done only rarely.

323 There is no pottery making here and evidently no good earth for ceramics. Such earth is found in Saparua.

326 There are two smiths, one from Tulehu and the other a Javan. I visited the shop of one. They make bush knives (parang) and small parts.

[335] There are many carpenters in Tulehu. There is no gold and silver work done locally. Traveling smiths come from Saparua for this type of work.

287 There is no bark cloth here today and no memory of it.

262 So far as diet is concerned there have been
178 some innovations in the last half century. Butter is new and so is cheese. The children
[853] use very little milk. If the mother is dry, a wet nurse is employed.

T

262 wet nurse is employed. The people eat much more
178 rice today than they did before and use a fair amount of canned corned beef, although they prefer fresh to canned fish. All in all, there has not been much change, except perhaps for the fact that they now eat more rice.

[439] Cloth is the only important and indispensable import. The degree of economic self-sufficiency has not changed much in the last fifty years here, but rice has become a more important import, in that it is not grown locally. It is
178 considered a "fine food," for feasts, etc.
342 There has been no change in the style of houses here.

178 The dress of women has changed to some de-
291 gree. Formerly a long kebaya was worn and to-
784 day the short Javan type is more common. Men have changed from wearing the sarong to pants, but old folks still use the former. Also, the men wear European shirts. The imeum says that shorts are taboo is Islam, but this makes no difference to the youth.

439 There have been no changes in the export and
366 import figures for most of the economic items used in the community. There is no market in Tulehu.

493 Ten people living in Tulehu own buses. Be-
472 fore the war the Radja had a motorboat but it was wrecked. Only four people in Tulehu owned buses in the prewar period. In Tulehu about one hundred people know how to drive a car. Almost all travel here by automobile is done in buses.

423 In the last fifty years there has been very
178 little change in the property system. There are dati dusun (including sago and garden lands), family land (pusaka, including sago and garden lands). The latter are developed from waste

207 A
346 and hear the former when they are in Ambon.

178 There have been a few changes technologically
342 speaking in the last fifty years. There are
493 several zinc roofs in the community. Automobiles have now taken an everyday place in the life of Amahusu.

286 There is no weaving done at all and no memory
181 of weaving. One Amahusu man brought back an Aru wife and she had a backbar loom. Why don't these people learn, and make some pretty clothes? They are so dull. There is no spinning and no memory of spinning.

323 There are five potters, male and female.
326 There is good clay here. There is no smith and practically nothing else.

262 Canned meat and fish and milk have come in
178 in the last half century. The use of the first
853 two, especially in off seasons for fresh fish, is notable. Children drink canned milk more than formerly, but it is hard to get without a doctor's prescription. Formerly, if a mother did not have enough milk, she got a wet nurse. Now this is not so much the case as they do not like to give or take milk to or from another.
[124] I couldn't quite get the reason for this. This old fellow is hard for me to understand. It can't be my Malay, because Musila is all right. Maybe the old man speaks Ambon Malay. Otherwise there has been not much change in the food situation.

244 There were many gardens fifty years ago, but
311 now there are very few. Then people supported
178 themselves to a large extent. Today they buy most of their food. They do not even use all the land that they have, and this is a great change.

178 Today they use shovels, hoes, forks, etc. He
412 is especially impressed by the use of forks.
[245] The digging stick was much used formerly. There is little Sago here.

T

541 Tulehu: I went to Tulehu Sunday morning and there was a military band from Ambon playing at the Radja's house. The crowd consisted mainly of children. I understand they are going to other kampongs too (e.g., Amahusu?). I wonder if this is to keep the morale up in this tense situation.

608 578 793 I started going over the notes, and the new principal of the Tulehu school was there. He is from Paperu, Saparua. Paperu is the pela kampong of Tulehu. He says that Paperu is a very strong kampong when it comes to adat, more than most other Saparua kampongs. This is a surprise, because the Amahusu folk say that the gurus from Paperu are the worst attackers of Ambon adat. Maybe they can't get anywhere at home so they go out and try to ruin the adat of other negri! He says they have everything in [535] Paperu: tjakalele at every celebration of a new [801] roof on the baileo or the radja's house, and everything done ritually is done in nine's.

186 142 Gani says it is true that people from Saparua always distinguish themselves in the Ambon Island area as being from Saparua. Outside the Ambon Island area they say they are Ambonese. He thinks there is often a difference in their looks, for example, Soumokil, because of the many Indos there.

674 He[1] says there is practically no theft or murder in Ambon.

773 Dugong [sea cow] is a woman who was killed by ● 262 her husband (a long story) and in this story she 825 comes to the beach to suckle her child. This is why the local people never eat dugong.

824 There are no stories of tree descent here.

All noise is forbidden when the cloves start to flower in the groves.

317 563 The only people who make salt from the sea water here are the Butonese.

[1] [i.e., Gani, the assistant --Analyst]

T

000 water here are the Butonese.

843 A pregnant woman eats bits of broken pottery
262 (pot is sempe). He says that when he was a child and his mother was pregnant, he found a bit of sherd in the attic and mischievously hid it. She got angry. He saw her eat some of it, although it was hard and had to be crunched. She said it was delicious. What is the reason for this?

245 Tulehu has plenty of sago and in fact even
651 has a surplus. None is imported. The yield of
433 the kebon negri goes into the negri treasury.
578 It is large. Long ago Ei had a large sago area
423 and other fam had small sago areas. The latter became jealous at this, and fighting broke out. The Radja confiscated all except a reasonable amount of Ei sago land, and turned it into the negri grove, for the benefit of all. This may have been two hundred years ago, but the Ei still have a kind of title to this land, and the Ei folk are still a bit sore about it. In 1948 the negri sold nine hundred trees to get enough money for the upkeep of the mosque. As usual, negri members had first bid for the trees (the buyer has to chop, wash, and pack; that is, he buys it on the hoof). If there is not a bid made by the negri folk, outsiders may buy it.
[435] One tree is worth from fl. 10.00 to fl. 35.00. The sago from one tree sells for from fl. 15.00
245 to fl. 45.00. Before one can cut any tree in
769 the negri groves, the kepala dati of Ei must go through a certain ritual. He selects a very
[825] large tree and prays to the ancestors who are in charge of the grove and at the same time sets free a white fowl. As the fowl runs off, the big tree is felled. If this is not done the ancestors become infuriated and the yield of sago will be small.

The negri sago must be cut just so. If it

T

778 The Saparua man says that he never heard that the Siwa batu had to be on the sea side of the baileo and the Lima batu on the land side.[1] He says the truth is that the Siwa batu has to be upright, perhaps one and one-half meters high, while the Lima batu is flat and low, hardly above the level of the ground.

273 The Mohammedans here make no palm wine.

342 Only the Butonese use pile houses.

178 When the local people build new houses they put coins under the main post. The Saparua lad says that this is true for Saparua too. He says that they probably used a head in former days. In Ceram a cocoanut may be used today.

When a new house is built a feast is held, but nothing else.

124 The Saparua man corrected my bahasa tanah list which Rehatta had given me with thirteen errors in it. Such a big mouth.

787 825 The Saparua man says indeed that Nusalaut is far off. He says that though it is adjacent to Saparua he knows very little about the adat there. The tui bird is an omen bird all over. For example, the Saparua man says it will come to the negri and tell the folk if one has had an accident in the garden.

291 177 Formerly Mohammedan women wore a long kebaya. Now they do not. They have taken over largely the Javan style, and this is spreading to the Christians.

304 262 When a little girl's ears are bored, (and all little girls' ears are bored), she cannot eat oily food (for example, cocoanut) until the holes have healed.

304 178 They say that relatively few have their teeth evened down, but both of them do have theirs filed in that fashion. It is done with a stone. They believe that it is a new style and that it

[1] [Sacrificial stones of the Ulilima & the Ulisiwa; see p.371 of Vroklage as cited in bibliography, cat.113--Analyst]

N

133 Then we started to climb. It was a terrific
361 task for about one and one-half kilometers.
481 Much of this was steep with rock or clay and wood steps, but these steps were very high and irregular. I scrambled up, out of wind and soaked with sweat. The lads and Gaspersz made it quite easily. We met men and women with heavy loads moving up and down like flies very fast and without any apparent effort. There are great chasms on either side and the path is very narrow. The heat was terrific as there was no wind. In two very long steep places it was hard going, but it seemed to be nothing at all for the lads. Finally, with a last burst of hard climbing, we got to the negri on top of the
[678] flat hill. Now I see why the negri lama I saw from the sea are flat topped hills. Naku is itself a negri lama, as the folk have never moved down. Just below the negri we passed a cemetery, along the steep path. One of the three springs near here is located down below, and the women easily climb up and down from this spring all the time. This spring was brought by one of the ancestors from Waai and planted here.
594 Over it is a sign saying no bathing. Along the
273 main street, with many levels and steps, we
622 passed to the house of the Rani, where we had
262 cake and very good local gin, which was double distilled and tasted like rum. There was fruit chopped in it. The Rani is seventy and unmarried. She can't marry and be a Rani. Evidently Gaspersz was radja until about thirty years ago when he went to Ambon to enter the civil service. She speaks only Malay, is very dignified, and is probably a good administrator. Many of the kampong folk call her mama. However, she is stern and she has one of the very few good
262 cooks in Ambon. It was amazing to have chicken

N

262 soup without grease and spices. And there were many kinds of bananas.

344 368 485 178 623 Then we went on to the baileo which is "modernized" by old Gaspersz. It is like a small pasanggrahan, with a central small porch on which there are a table and chairs, and two bedrooms, one on either side. It is not really an old style baileo at all, but the saniri meets here. It is especially equipped for guests. Not a bad idea, as the old style baileo was almost never used except on special occasions.

132 I took a bath and sat down exhausted. Later I walked about the kampong. It is very hot although on a high hill (one hundred fifty meters), and there are higher hills behind (two of them are Hatalai and Soya). We went to the house of 721 the kapitan, where a showing was arranged for 578 tomorrow. Then we went to see the kapitan's 778 stones. One was beside the house. It is low and 231 flattened on top. This was given by a Latuhalat 173 radja for otherwise he would have lost his head. Latuhalat is the traditional enemy here. Then to one side of the house in the rear was a stone on which the kapitan stood when calling the ancestors before the war and also when threatening the enemy. It is in the Latuhalat direction from his house. Some distance off was another stone, a large one with many grooves in it. These are the sharpening grooves used for spears before a war. Each groove stood for a war, and there were perhaps twenty grooves in all. Not until the next day did we see the batu makan andjing, where the seven war dogs of the kapitan ate. It was located a little below the kampong, 231 near one of the springs. These dogs were big 552 and each had a special job, for example, bring- 726 ing food. But all of them went with the kapitan, and if he was hard pressed they tore the enemy

N

000 married there was a week long feast.

584 The conch shell is used now only to call for
721 the tjakalele, but I saw the kapitan use it in
578 preparations for war. The traditional enemy was Latuhalat (the Amahusu lad says Latuhalat was also the enemy of Eri; Latuhalat is a trade negri, but I can't see why this made it the enemy of so many negri; maybe every negri had more than one enemy; indeed, wars were frequent.

614 The Warela fam has a fish totem. This fish
262 is not eaten by members of that fam. This fish
825 is known as esilesil.

361 Distances to other places by land from Naku
481 are: Kilang three and one quarter kilometers,
103 Soya four km., Hatalai two and one half km., Ambon nine km. (they make it in two hours with a load, and the women are especially fast), Latuhalat fifteen km. (over a very hard forest path), Amahusu twelve km., Seri ten km., Hukurila three and one half km., Leihari ten km., Hutamiri thirteen km., Lata twenty km., Eri thirteen km., Rutung eleven km., and Ema two km.

565 There are no descendants of burgers here.

824 I am informed that they used to have a noise
245 taboo in the clove gardens when they were blossom-
178 ing, but this is now no longer observed. They
784 certainly have it elsewhere, for example, they said the harvest of cloves has just ended in Latuhalat and now they can make noise.

136 There is no big game here, that is, pig, deer,
224 etc. This is found only in Hitu. They do hunt kalong and cuscus. I saw one of the latter, a marsupial, in a cage. It is young and is being raised to be killed and eaten later. It has a skunk-like smell. They grow to be three feet
261 long. There is no geophagy here. No pottery is
323 made here.

245 There is not enough sago available in this
438 area, and they must buy sago from the outside.

N

778 Musila, a Latuhalat man, had never seen this, and
713 he had lived for weeks in the old man's house
422 with it in the attic over him. He never knew about it. He was surprised.

124 Then we went to Ambon and finished up the Naku trip. In the afternoon I went to Amahusu. The next morning I went to Tulehu. Neither of the assistants has finished. The assistant in Tulehu will mail me the material, I hope. The Radja finally came out with what he wants: twelve meters of gray cloth from the United States. I said I would send it. He has certainly spent a lot on me for entertainment.

619 In Naku they seem to know nothing about Siwa and Lima.

262 They have only a little corn, but plenty of kanari nuts.

871 Joseph said he was trying to propagandize
185 the Butonese to make them send their children to
563 school. They say that they will think about it. The new law goes into effect here next year and then they must go. (But if the fees must be paid too, what then?)

844 They check mostly on the information about
846 pregnancy, but not so much as in Soya. Also, they burn damar for seven days and nights over the placenta burial place. Some families throw the placenta into the sea. The mother, after delivery, cannot leave the house for forty days. Also she is over the fire[1] for forty days, but only for a little while each day.

776 They have plenty of beliefs regarding suwanggi, nitu, etc., and in this respect they have more than most places here.

665 Ambon: The young Ambonese are mostly PIM, but
578 with the reservation that they want peace and
593 order too. However, the older ones are not so aggressive and this results in much intrafamilial

[1 (i.e., refers to Malay custom of "mother roasting"--Analyst]